

evidently expected that, as it was addressed to the King of Heaven, it would be intercepted in its course and wafted to the throne of God. He was at any rate determined that no soldier of his, whether pagan or Christian, should wear on his shield any other sign than that of the Cross—"the salutary trophy. But what was Constantine's policy towards the old religion? Let us look first at the explicit statements of Eusebius. He says in one place\* that "the doors of idolatry were shut throughout the whole Roman Empire for both laity and military alike, and every form of sacrifice was forbidden. In another passage he says that edicts were issued "forbidding sacrifice to idols, the mischievous practice of divination, the putting up of wooden images, the observance of secret rites, and the pollution of cities by the sanguinary combats of gladiators." In a third passage he speaks of Constantine having "utterly destroyed polytheism in all its variety of foolishness." Eusebius also tells us that Constantine was careful to choose, whenever possible, Christian governors for the provinces, while he forbade those with Hellenistic, *i. e.*, pagan, sympathies to offer sacrifice. He also ordered that the synodal decrees of bishops should not be interfered with by the provincial authorities, for, adds Eusebius, he considered a priest of God to be more entitled to honour than a judge. The same authority expressly states that Constantinople was kept

\* *DC Vita Const.*, iv., 23.

f *Ibid.*, c. 25.

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